

THE  
CHRISTIAN HERALD.

---

VOL. I.]

Saturday, July 13, 1816.

[No. 16.]

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*Appendix to the Second Report of the Board of Managers  
of the Louisiana Bible Society.*

No. I.

*Copy of the letter of instructions given to the Rev. Benjamin  
Davis.*

NEW-ORLEANS, FEBRUARY 15, 1816.

SIR—The managers of the Louisiana Bible Society having chosen you “*an agent to visit the different counties of the state, to distribute Bibles, to find proper persons to become agents for distributing the Scriptures, to solicit subscriptions and donations in favour of the society, and to promote its interest generally*”—you will proceed on your mission without delay, up the country by Baton Rouge, pursuing your journey in such manner and direction as your own judgment may dictate. The object of the institution of the Louisiana Bible Society, you will see clearly defined in its constitution, and the address of the society, a copy of which is herewith handed you. You will use your best endeavours to distinctly explain to all denominations of Christians the plan of gratuitously distributing the Scriptures, without note or comment; a plan which has been found most extensively beneficial to the interest of the Redeemer’s Kingdom, throughout the United States, Europe, and other countries. You will particularly urge the advantage which such societies afford, of uniting all denominations of Christians in the bonds of love, without distinction of name or party; and also give information of the pleasing and wonderful effects already produced by them. Among those that you may find willing and able, you will endeavour to procure donations and subscriptions for the society, in order to promote a more general and full circulation of the Sacred Scriptures throughout the state, until there shall not be found a family within its bounds, where there is any one able to read, without being supplied with that book, which all have united to reverence, admire, and love.

You will use your best endeavours to circulate gratuitously among the poor and destitute, as many copies of the Bible as possible; and to obtain the aid of every person who, by his

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influence, example, or otherwise, is likely to promote the object of the society. You will rigidly restrict yourself to the sole purpose of distributing the Scriptures, and promoting the interest of the society alone: and without interfering in politics, or shocking the prejudice of Catholics or Protestants of any denomination, you will, abstaining from all religious disputations, consider yourself authorized only to promote, by the distribution of the Bible itself, the morality and religion of the Bible; endeavouring to unite all in the one magnificent purpose of diffusing universally the glorious Gospel of the Blessed God, until all shall know him, from the least to the greatest.

You will, from time to time, report to the managers the progress you make, and the success attending your mission; in which you will endeavour to be as minute and circumstantial as possible; indicating who will co-operate with most cheerfulness in the honourable employment of circulating the Word of God; the number of Bibles requisite to supply the wants of different sections of the country; the manner in which the Bible will be received; the effect which it will probably produce; the possibility of forming Bible Societies; the donations and subscriptions you receive: in short, you will collect, and communicate to the managers, all the information in your power, which you may deem useful for promoting the end for which alone Bible Societies have been instituted and supported.

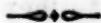
## No. II.

In November last, the Rev. DANIEL SMITH arrived in this city, having in charge near 3000 English Bibles, intrusted to his care, for distribution, by various Bible Societies and charitable individuals in the New-England states. Of which he made the following disposal:

His Excellency Thomas Posey, Jeffersonville, Indiana territory, 100; Mr. Joseph M. Street, Shawanee-Town, Illinois territory, 100; Rev. Samuel T. Scott, Vincennes, Indiana Territory, 100; Rev. Jas. M'Gready, Red-Banks, Kentucky, 100; Rev. William Dickey, mouth of the Cumberland, Kentucky, 100; Rev. Gideon Blackburn, Nashville, Tennessee, 108; Rev. John Ford, Pearl river, Mississippi territory, 123; Amite and West-Florida Bible Society, 105; Captain Moses Hook, Pinckneyville, Mississippi territory, 88; Hon. J. Dutton, Plaquemine, Louisiana, 50; Hon. G. King, Opelousas, Louisiana, 105; Rev. Carter Tarrant, chaplain for the military in New-Orleans, 225; Custom-House in New-Orleans,

25 ; Dr. Goforth, do. 10 ; Hon. R. Easton, Attakapas, Louisiana, 60 ; Natchez, Mississippi territory, 200 ; distributed otherwise, 100.

Among these were 500 Bibles purchased by an individual in Boston ; and 50 large 8vo. Bibles designed exclusively for aged people and others whose sight is defective, furnished by a lady.



*First Report of the Board of Managers of the Bible Society of Rensselaer County, (N.Y.) made at the anniversary meeting of the Society, held at Troy, the 29th day of May, 1816.*

IN obedience to the resolution of the Society at the time of its organization, the Committee appointed for that purpose addressed a Circular letter, accompanied by the Constitution, to a number of persons in each town in the county, requesting them to use their influence to procure subscribers and organize departments. The Board have the satisfaction to state, that a department has been formed in Troy, consisting of 164 members ; one in Lansingburgh, whose numbers have not been reported ; one in Greenbush consisting of 35 members ; one in Nassau of 30 ; one in Schaghticoke of 30 ; one in Sandlake of 33 ; one in Pittstown of 30 ; and one in Brunswick, but the report from that Department does not state the number of members. In some towns inquiries have been made to ascertain what persons are destitute of Bibles. In the Department of Troy committees were appointed to go through the town, and make very particular inquiry. By this means it was ascertained that not less than 100 families and individuals, who were deemed proper objects of charity, were destitute of Bibles. Measures have been adopted to furnish most of those destitute in that Department with Bibles. The Managers have reason to believe that if equally strict inquiry were made, a proportionable number of persons at least would be found in the other towns in the same destitute condition. It is to be regretted that only eight out of the fourteen towns in this county have hitherto taken measures to form Departments. It is impossible for the Board effectually to supply the deficiency of Bibles without the aid of persons living in the several towns, to make the necessary inquiries. The operation of the Society must be very partial and limited until Departments shall be organized in all the towns, and active measures taken to ascertain the condition of the inhabitants. It is feared that many hundreds of families in this county have lived for years without a

Bible in their dwellings. The Board have had to regret that they could not until lately furnish those with Bibles who were found destitute. Soon after the Society was organized, the Board appointed a Committee to make a purchase of Bibles. The Committee contracted for six hundred to be forwarded from Hartford before the first of November. But accidental circumstances prevented the shipment being made in season to get up the river last fall—they did not arrive until April. The board, immediately after their arrival, ordered the Treasurer to deliver 100 to the Department of Troy; 60 to Lansingburgh; and 50 to each of the other Departments, making in the whole 450. It is not known how many of the Bibles which have been delivered to the Departments have been distributed among the destitute. It appears by the Treasurer's account, annexed, that he has received \$570 90, and expended \$417 06, leaving a balance of \$153 84 in his hands on the last Tuesday of May.

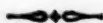
The quarterly meetings of the Society have been held at Greenbush, Sandlake, and Pittstown, at which Sermons were preached and collections raised.

In obedience to a resolution of the Society, the Board appointed a delegate to represent this Society at the Convention of Delegates of different Bible Societies holden in the city of New-York on the second Wednesday of May. The Board have learnt with much satisfaction, that a respectable number of delegates assembled, and with great unanimity agreed on the Constitution of a general society to be styled The American Bible Society. This Society, as will be seen by its Constitution, is not intended to abolish the local Bible Societies; but is calculated to aid and stimulate them in their operations. The Board are persuaded that most salutary effects will be produced by this National Institution. The correspondence which will take place between the American Bible Society and the various other Bible Societies in the United States will furnish a mass of information in relation to the Bible cause highly interesting and useful. When the local Societies have supplied the wants of the districts in which they exist, they can place their surplus funds at the disposal of the American Bible Society, to aid in the noble charity of sending the Scriptures to such parts of the land as are unable to supply their own wants. And while we feel the strong obligation we are under to supply the destitute among ourselves, surely our charity should not be so narrow as to prevent our bestowing something to feed the famishing souls scattered along our frontiers with the Bread of Life.



Impressed with the great importance of building up this National Institution, the Board do most strongly recommend to the Society to authorize the placing of its surplus funds, after supplying the wants of the people in this county, at the disposal of the American Bible Society.

The Board are aware that for some time to come the funds of this Society will be absorbed in supplying the destitute in this county—But we trust the time will arrive, when, by the blessing of Providence, this Society will not only be enabled to put the Scriptures into the hands of all who will read them among ourselves; but also lend its aid in spreading them among the needy throughout the globe. Our blessed Saviour in the parable of the Good Samaritan has given a most striking illustration of that diffusive charity which should animate a Christian's heart. May not the Christian cherish the belief that his joy in Heaven may be increased, in beholding those whom he never knew or saw on earth, made subjects of converting grace by means of Bibles, in the distribution of which he bore a part!



*The first Annual Report of the Cayuga (N. Y.) Bible Society, February 21, 1816.*

It cannot be reasonably expected, so soon after the Bibles have been, by your purchasing committee, delivered to the Board, that many interesting facts, which relate to our own society, can have come to our knowledge.

From the Treasurer's report it will be perceived, that a sufficient sum has been collected to purchase 200 bibles, and to defray the expense of transmitting the same from Hartford to Auburn. These have been received. One box containing 100 has been opened, and some partial distribution has been made. Viz:

16 copies have been sent to Mr. Parsons, Marcellus. 6 do. Mr. Rice, Skaneateles. 4 do. Mr. Parsons, Scipio. 10 do. Mr. Phelps, Cato. 10 do. Mr. Church, Wolcott. 3 do. individuals, Brutus. 2 to the common Prison. 12 to the Female Charitable Society, in Auburn. 4 to Mr. Tracy, a Missionary. 5 to poor families and fatherless children.

The Board has received a donation from the Hartford Bible Society, consisting of one hundred Bibles for gratuitous distribution. This act of munificence we record with great satisfaction, as it came timely, at the commencement of the Society, when their funds were small, and when they needed help. And we desire to acknowledge with gratitude the Providence of God, which has enabled them to extend their be-

nevolence : and that the poor and destitute in this region of country, have engaged their attention. It may be true, that the inhabitants of some other country are more destitute of the word of life—yet it is equally true, that there are many, too many, who are living themselves, and bringing up their families, without the Bible in their habitations. This we believe will be found more extensively true, than has been apprehended, even by the most inquisitive.

Your distributing committee, notwithstanding every exertion which they have been able to make, find the means of distribution altogether inadequate ; and recommend most earnestly to the Society, to adopt some measures more effectually to examine into the destitute situation of the inhabitants, and to afford them a supply.

At a time when exertions the most unparalleled are making, by numerous associations, both male and female, by societies and individuals, by almost every religious sect, and in almost every clime, it would be most criminal for us, who are under such great advantages to distribute the bread and waters of life, to be remiss ; to suffer hungry and thirsty souls to famish with the bread and water in our hand. The accounts of similar institutions are very numerous and interesting.

The following selections are introduced chiefly with a view to extend the information among the people generally in this region of country. Those of our own country may claim our first attention. The oldest of these societies in America, is the Bible Society in Philadelphia, organized the 12th of December, 1808.—Connecticut followed the example in May, 1809. Massachusetts, in July—New-York, in September—New-Jersey, in December. From these, like parent stocks, new and flourishing branches have arisen, strong and numerous, and spreading till they have overshadowed the whole land.

It is to be hoped that this society will put forth all its energies, for procuring and distributing the word of life ; and that particular exertions will be made by every member of the society, to effect a general use of the new testament at least in our common schools.

In contemplating the day when the heathen shall come to the knowledge of the Lord Jesus Christ, when the Jews shall acknowledge him the true Messiah ; when the Saviour shall rule from sea to sea, and from the rivers to the end of the earth ; as we see the day approaching, let us do what our hand findeth to do with our might, and may we **REJOICE FOR EVER WITH THE LORD.**

*Sabbath School Associations.*

A FRIEND has kindly submitted to the Editor *extracts* of two letters from a young lady in Philadelphia, from which, and other sources, it appears, that almost every Church in that city has a Sabbath School Association, for the instruction of poor children. In this laudable employment, the Methodists, Baptists, Episcopalians, and different denominations of Presbyterians, are all engaged. The Associations consist generally of pious young ladies, who form a constitution for themselves, and then seek the destitute and ignorant for their pupils. They attend on the children generally in rotation, by a committee; but in some instances, all the members are constant teachers. Testaments are obtained for these Schools from the Bible Society, and other religious books from the Tract Societies. Each young lady takes the charge of ten or twenty scholars, and instructs them in one corner of the Church, while another does the same in another part; and frequently, during the public worship of the Sabbath, she is seen at the head of her band, preserving order, and attempting to enforce attention. The blacks are not excluded from the care of any association, or of any member of it; and the writer of the letters has not been ashamed to appear at the head of a class of little chimney-sweepers. The same young lady was also the prime mover of Schools for the adult poor in Philadelphia; and she has had the happiness of knowing that several aged black people, who were under her care, have not only learned to read the Bible, but to know Jesus Christ, so as to inherit eternal life. In one of these Schools, a young lad has repeated the greater part of the New-Testament.

Before these Sabbath School associations were contemplated in this country, the Evangelical Society of Philadelphia sent forth its members two and two, to collect and superintend Schools in the poorer and more vicious parts of the city. This Society still continues its labours, and in some measure assists the Female Associations. It was particularly instrumental in collecting the children of several Schools, to the amount of four or five thousand. The place of meeting was the Rev. Dr. Brodhead's Church. The number was so great that, many of them had to remain outside of the building. Dr. B— delivered an appropriate discourse to them, and their teachers. So large a collection of children as this was never before seen in the city, assembled for any purpose, much less for religious improvement.

The plan on which the Evangelical Society had long proceeded, of rewarding the children for each lesson with a coloured card, on which is printed some passage of Scripture, was adopted by the School Associations, and continues to be highly useful. A given number of cards of one kind entitle the pupil to one of another colour; and five or ten of the last description will procure him a book, which commonly is some selection of hymns, a Psalm Book, or a Testament. It has the double advantage of exciting the attention of the poor children, and gradually storing their minds with a knowledge of the word of God. It is most cordially recommended to those who have the charge of such Schools.

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*Extract from the first annual Report of the Newark Sunday School Institution.*

Our institution commenced in May, 1815; it gradually increased during the summer season to an average of about *four hundred and forty scholars*. It is proper to observe, however, that a considerable proportion of these could not come under the denomination of *poor children*; for many of them were blessed with the advantage of attending the ordinary Schools in the week days. It was pleasing and encouraging to witness the attention and ardour of this interesting group in the attainment of religious knowledge; it was pleasant to listen to them while repeating from memory passages of Scripture; answering questions in the catechism, or reciting psalms and hymns and spiritual songs. In such exercises their advancement was rapid, and their diligence as gratifying, as the themes which they lisped were delight-



ful. So sweet and heavenly is the voice of religion breathing from infant lips!

As the winter approached, it was deemed expedient to make new arrangements, and to confine the attention of the teachers to poor children and adults—and particularly, to the people of colour. The beneficial effects of thus combining the efforts of the teachers, and directing them exclusively in behalf of those who had none to befriend or impart to them religious instruction, soon became manifest; and although in the improvement of all, the hopes and expectations of the instructors were more than realized, yet they would more especially present to their patrons and the public, the progress of the blacks, because these poor and almost forsaken creatures comprised by far the largest portion of the School, and because it is believed that this was the first Sunday School instituted for the coloured people, ever established in the United States. Their number amounted to upwards of *two hundred* of both sexes, and of all ages, from infancy to gray hairs. In general, such as could not read, as was the case with almost all of them, evinced a persevering and anxious desire to be enabled for themselves to look into the blessed word of God. Some of those who commenced at the alphabet, have already attained to that important acquirement; and the rest are speedily following on. Many who could spell in one, two, and three syllables, have also been brought to read the Bible. The rapid advancement of this part of our destitute fellow-creatures, can be better understood when we consider their very slender advantages; that from the nature of their occupation, they can have but few and transient opportunities for study, such merely as they can occasionally seize from their daily routine of labour, or take from their usual hours of rest. The little time which they employ every Sabbath in the School, furnishes their principal opportunity; and yet their improvement has been extraordinary. Judging from facts and observations, it would seem to be vain any more to oppose the cultivation of the mind of the coloured people on the ground of inferiority of intellect, of incapacity, or of an untractable and unteachable disposition; for if the regular *six days* tuition of those more highly favoured be put in competition with the simple *two hours* on a Sunday which these enjoy, where would the comparison lead us?

The exertions of the instructors have not been confined merely to the intellectual improvement of their charge; they have also constantly endeavoured to improve the heart; to enforce, with suitable exhortations, the practical import of such texts as "*Servants, obey your masters;*" "*Children, obey your parents;*" and, generally, to inculcate the sublime principles of the blessed religion of Jesus. And they with deference, yet with confidence, appeal to the candour and the observation of the public, whether or no some amendment at least has not been discovered in the outward behaviour, the public and private walk and conversation of some of this class of society? Whether or no, some have not by these means, been rendered more pliant and tractable; more sedate and humble, and, in general, become better and more useful servants. Some, we are well assured, have been reclaimed from a habit of profaneness, and from the vice of intemperance. Besides, prayer meetings have lately been set up among them which have been well attended; and their spiritual offerings seemed to flow warm from the heart, and to breathe the pure spirit of devotion.

The Schools are now in a prosperous state; with a zeal characteristic of the sex, some pious young ladies have kindly contributed their aid; and have recently undertaken the management of the female department of the coloured people.

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FROM THE RELIGIOUS REMEMBRANCER.

*Extracts of a Letter from a lady in the State of Delaware,  
to her friend in Philadelphia.*

Fairfield, June 23, 1816.

"I must hasten to tell you how far the Lord has prospered his own cause through a weak, unworthy instrument. In New-Castle there are four Schools.



To three of them, I made proposals to form "Juvenile Tract Societies;" one had already a Society, called the "Weekly oblation Society," for the purpose of making clothes for poor children; and the teacher was fearful of imposing too much, but promised as many of her scholars as should choose to join, if the plan was carried into effect. Another, had only small children, but was delighted with the proposal, and promised all her aid. A third was not only delighted, but assembled her pupils, told them of the plan, and has now adopted it. The Rev. Mr. John E. Latta, the pastor of the place, (a most excellent, zealous man,) organized the Society, delivered an appropriate address, and concluded with fervent, solemn prayer. Numbers from both the other Schools are members.

"In Wilmington, one School has already an organized Society, and from the other I hope soon to hear of equal success. Whenever I hear the number in each Society, I shall transmit you an account.

"I am on the eve of departure for New-Castle, to spend a few days with the dear people there. It is a very serious time amongst them, although nothing special occurs, but the deep attention, contrasted with former indifference, the anxiety to hear the Gospel, and here and there an inquiring soul, gives us a pleasing hope that the shadows of night are dispersing, and the day of the Lord's power is about to dawn. The young ladies of that place have a Charity School, and are about establishing an Adult School. The young gentlemen have lately formed a Sabbath School. Oh! my dear friend, when I call to mind the "days of the years that are past," when in my native New-Castle I rejoiced in the preciousness of Jesus; when I looked back to her long night of sinful iniquity, and then again at her present prosperity, in all the exultation of a rejoicing spirit, I exclaim, 'who now shall call thee desolate or forsaken, for the Lord himself hath rebuilt all thy waste places, and thy gates shall surely be named salvation, and all thy walls praise.'

"We are about establishing our Free School on the Lancasterian plan; we have received proposals and come on terms with a teacher, who will be here the first of August. Thus is the Lord prospering our way before us, and opening up a high way of usefulness to those poor, ignorant children whom his providence has cast into our laps, with the exhortation, "the poor ye have always with you," and if you love me, "feed my lambs." Oh! for hearts more tenderly interested in the destiny of these poor little immortals, so much exposed to vice, and all its miserable attendants!

"Our Adult School flourishes, and I am happy to tell you, there is one formed in the Poor-House in this vicinage, wherein there are 16. One of the most hopeful, is a poor, half crazy creature, whom I have known for years. When it was first mentioned to her, she burst into tears, and exclaimed, "by the help of God, I'll begin and I'll never stop until I read my Bible through;" and such is her rapid progress, that in a little time she will be able to peruse for herself the sacred volume. She did not know a single letter when she began.

"O may the Lord own and bless still more and more, his own cause! It shall prosper, it shall have free course to run and be glorified; and should we live to see the full dawn of millennial day, then shall we look back upon the faint streaks of light which now gladden the horizon of Zion as mere specks of glorious brightness. Does not your heart rejoice in anticipating the unredeemed pledges of the Church's triumph? I know it does; therefore we may as soon expect heaven and earth to pass away, as one jot or one tittle of his word to fail, who hath given us the promise that his kingdom shall not only be established, but he shall reign King of nations as he is now King of saints! Come, thou Desired of nations! come, thou once slaughtered Lamb! come, thou righteous Conqueror, and take to thee thine own mighty strength, and reign until all shall bow to thy peaceful sceptre, all confess thy power divine! Even so come, Lord Jesus!

"Next Sabbath is the second anniversary of our revival. Oh, how sweet the remembrance of that day! I have just learned that the gentleman who

has charge of the Female Academy in Wilmington, (who I expected would answer my note,) has adopted the plan, and established a Juvenile Tract Society in his School. Give the glory where the praise is alone due! This makes three out of five."

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*Extract of a Letter from Rev. Gideon Blackburn, to a friend in Philadelphia.*

*Franklin, (Tenn.) April 6, 1816.*

I HAVE for many months been a perfect slave to the cause of Zion, and to those under affliction. The winter has been a very fatal one within the bounds of my charge: about 70 died in the bounds of my Nashville charge, and of the whole, only 5 of my members, though almost every one of them were sick; what effect the dispensation may have, I know not; but it has been very severe. Yesterday was kept by Nashville as a day of thanksgiving, for recovery; the audience was large, solemn, and attentive. I preached from Numbers xvi. 4—8.

From the 13th of July to the 15th of March, I was out seeking up those who were literally in the shadow of death. I found many who had not heard a sermon for *ten* years; whole families from 10 to 15 in number who could not read a word; and in places whole villages of French, consisting of 40 families, in one of which, as a specimen of the rest, there was only the Roman priest, a school-master lately engaged, and one woman, in *forty* families, who could read one word in any language. Darkness surely covers the earth, and gross darkness the people.

My heart almost melted within me, and I returned home resolved to try to provide some to break the bread of life to the needy. I have written to Mr. R— for 300 Bibles, and from 10 to 20,000 Tracts: the demand seems great, but nothing to the wants. If the Societies knew the case as I do, they would send them. I will send 100 dollars for that end every year, and perhaps more. I hope the benevolent will supply the rest.

I am pushing on my students with zeal, and a few of them are turning their faces to the ministry. Two joined the Presbytery the other day—my son John, and John H—, a poor boy I have supported and educated. Though I had once nearly determined to go to your city, if God opened the way, these considerations have clogged my conscience, and reconciled me to wear out the last remains of my useless life in the western forests.

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*Extract of a letter, recently received from Newport, and communicated for the Christian Herald.*

AT Wickford a surprising revival has taken place: children from ten years of age to men of seventy, have come forward, avowed their faith, and have been baptized; and from the most accurate information that I have been able to collect, is the following: Baptist, from 90 to 100, the largest proportion men; Methodist, 15 to 20; Congregationalist, 10 to 15; 70 to 80 hopefully converted, and a great number are now under an exercise of mind. East Greenwich has also experienced a great revival of religion, but to what extent I know not. My inquiries have been answered in so vague a manner, that nothing with certainty can be obtained. A great reformation in morals, and attention to the meetings, certainly has occurred; many hopefully converted, and many baptized, is equally certain: but I cannot, with precision, say to what extent.

A great revival has also occurred at New-Bedford; so much so, that ministers of the Gospel, from the adjacent towns, have been called in to instruct them; but to what extent, and of what denominations, I am not informed.

Hopkintown and Westerly, surpasses all. In the former place, the pouring out of the Spirit has been truly great. The Seventh Day Baptist Society,

consists now of rising 400 communicants: a major part of whom have recently joined the Church. This town [Newport,] affords the most cheering prospect of a work of Divine Grace. A great attention to the concerns of religion and morals is pervading the community. Between 50 and 60 have joined the Baptist Churches in about three weeks; 6 in the Methodist, and 8 in the Congregationalist Churches. Our [the Episcopal] Church now consists of 105 communicants; which is a greater number than was ever before known to belong to it. Only fifteen of them are men. One Sunday School is established, and one Tract Society. Other Sunday Schools, Tract and Prayer-Book Societies, and Bible Societies, will soon be instituted.

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TO THE EDITOR OF THE CHRISTIAN HERALD.

SIR,

You may see in ELX's Journal, some account given of an aged sailor, the initials of whose name are J. R—. He is represented in that publication, as being under the most distressing convictions of his own guilt and misery; while at the same time he indulged himself in the intemperate use of ardent spirits. He would read his Bible, confess his sins, weep bitterly, pray fervently, and become drunken. Then he would reform a little, promise well, and again pass through the same scenes. He continued in this situation for many months, and then left the Hospital of New-York. He went to Philadelphia, and was admitted to the Hospital of that city. His character remained the same for about two years, with this difference, that his mental distress became greater, and in his paroxysms of feeling, he more resembled a fiend than a man. Indeed he was, at seasons, an object of terror to all the persons in the Institution. No hope was entertained that J. R— would ever be sanctified through the truth. Yet he appeared to believe, as the devils do: for he trembled.

We should not despair of a living sinner; for even this old sailor has forsaken all his blasphemies and vicious habits. For twenty months he has not tasted of any stimulating drink. He will not even taste of beer, lest he should be brought into temptation.

A more grateful, humble, pious man than J. R— now appears to be, cannot be found. The word which he heard in New-York, proved ultimately to be the word of life to his soul.

New-York, July 2, 1816.

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JUVENILE DEPARTMENT.

*Extract of a Letter from Mr. G. B—, dated Newport, April 30, 1816.*

You stated to me, that some gentlemen could scarcely accredit the conversion of a child under ten years of age. To put those doubts at rest, I annex a copy of a letter, received from Mr. G. B—, (a near neighbour of mine, and who has been a sincere and devout professor for many years,) and addressed to me, relative to the conviction and conversion of his little son. But why should such a thing be thought "incredible or impossible?" Are we not "conceived and born in sin?" Our reasoning powers, great as they are, cannot comprehend, much more explain, the way, trace the power, and describe the actual appearance of the Spirit. To know it, is to feel its renovating influence: we must judge of it by its effect. It is superior to reason, who can explain and describe it? It operates upon adults, why not upon



Children? Who shall restrict his power? "Out of sucklings and babes he hath ordained strength and praise." Is it incompatible with his wisdom; or is it more difficult to convert, than to create a child? But this is reasoning, instead of giving a copy of Mr. B—'s letter.

"DEAR SIR,

"Agreeably to your request, that I should send you an account of the experience and conversion of my little son, I now, with pleasure and heartfelt satisfaction, give you the particulars. About four weeks since, he accompanied his mother to Elder Eddy's Weekly Conference Meeting. After prayer, &c. two young men related their experience, and the work of God's grace upon their hearts. The relation of what the Lord had done for the salvation of their souls, of the distress they had been under for their sin and guilt, the pardoning love of God, and the joy and peace they had found by believing, made many weep; some from an interest in Christ, others for joy, joined in rejoicing in the conversion of sinners, &c. At this meeting, my little son was greatly wrought upon, and he returned home weeping aloud, and telling to all around him, what a great sinner he was! how unprepared he was to die and appear before the judgment-seat of Christ! that he was afraid his soul would be lost; that he was desirous to be a Christian, to have an interest in Christ, and to love God. I talked to him as a child; and gave him such advice as I thought best, hoping that it was the Lord's doing, and that time would make it manifest. I soon found this conviction was not for a moment, for he continued under great distress from day to day, earnestly seeking an interest in Christ. Myself and my family daily heard him praying in secret, when he thought none heard him but God alone. He would cry out in prayer, and in great distress: "O God, pardon my sins! O Lord Jesus, have mercy upon me! O Lord, make me a good Christian! O Lord, prepare me for death; give me a new heart! O Lord; teach me what I shall do," &c. &c. In this manner he continued for thirteen days under deep conviction, when there appeared a great alteration in his mind, from this agonizing torture. He now appeared very happy by praising God, and singing spiritual songs and hymns as he went about the house. By observing this great change, we asked him what was the cause of his being so joyful? he readily answered, "I feel happy." We asked him what made him feel happy? he replied, "because the Lord had forgiven him his sins." We asked him, if he thought he should go to heaven if he should immediately die? he said, "yes; I was once afraid to die, when I was under conviction, but I do not now fear death." We asked him if he loved God? he said, "yes, all the Christians too, and was desirous to praise his holy name." We asked him if he was not afraid that the boys would laugh at him, and ridicule him for his religion? he said, "he did not mind that; they could not hurt him, and he meant to live his religion, he did not intend to go back," &c. &c. I must say, he gives every evidence of a true work of God's grace upon his heart, and would be glad to be baptized and join the Church; but I have thought it better to wait: if I am wrong, I pray the Lord will not lay the neglect to my charge. I know that God is able to "perfect praise out of the mouths of babes and sucklings," and he has brought many little children to the knowledge of the truth; and he has said, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

"My son is nine years and ten months old.

"From your sincere friend, G. B—."

#### MISSIONARY INTELLIGENCE.

In a late Report of the Missionary Society in Yorkshire, (England,) mention is made of the establishment of several Juvenile Societies, who contribute their little offerings to aid in sending the Gospel to the benighted heathen. One produced upwards of £20 sterling, (about 90 dollars,) in the first quarter; and another, in one year, contributed no less than £236 sterling, equal to about one thousand and fifty dollars.



## BELLARY.

A letter from Mr. Hands, dated Bellary, Sept. 1815, is come to hand. He has sent the Directors a number of idols of silver, copper, &c. for their museum. Also a copy of St. Luke's gospel, written on leaves; Christ's Sermon on the Mount, in the Canara language, &c. He wishes for a supply of school-books, &c. He says, that though he cannot gratify them with an account of the poor Hindoos around him, having openly embraced the Gospel; yet, he thinks there are many convinced of its excellence and divinity, and who are desirous of becoming more and more acquainted with it. 'The Gospels, in Telinga, (says Mr. H—,) and the 1st and 2d Catechisms, have been widely circulated in the country around us, and have excited much attention. Scarcely a day passes without several coming for books, and to make inquiries.'

In April last, I visited the once famous city of Bijunagur (or Bijnagar,) at the time of the great annual festival held there; which afforded me an opportunity of witnessing much of the idolatry, ignorance, and wretchedness of the Hindoos; and also an opportunity of speaking and distributing to many the word of life. Since then, in August, I travelled into the Mysore, as far as Chitteldroog, about 80 miles from Bellary; and in my journey, I passed through several lay towns and villages, where I visited the schools, addressed the children, and others who were present, and supplied them with books for the use of the schools, &c. which were, in general, eagerly and thankfully received, and many heard with attention the glad tidings of the Gospel.

FROM a list of missionaries employed by various Societies, lately published, it appears that there are not yet *Two Hundred and Fifty European Protestants* gone forth; and what are these for the purpose of evangelizing *Eight Hundred Millions* of Pagans and Mahometans!

THE Scottish Mission at Karass Tartary, is divided, and part of it has removed with the Printing Press to Astracan, and a part to Aransburg in the Island of Oesel. This new arrangement is of much importance; Astracan is represented to be the Calcutta of Russia, and the missionaries intend to make it another Serampore. They are making an arrangement with the government, for the establishment of their Printing Office here. Aransburg is represented as of equal importance.

*Conversion of a Mahometan.*

Another Mahometan slave lately came to Bethelsdorp, who said he had been for many years seeking peace in his religion, but could find none; but having learned something of Christ, from one of the women at Bethelsdorp, he had obtained the peace he had long desired. He said, he had always doubted the truth of a religion which, while it required a strict regard to various rites on the one hand, allowed all manner of vices on the other. He went boldly to the Priest, avowed the change of his views, and exhorted him to follow his example. He said also, that before he received Christ he could not abstain from sin; but now he felt no desire to commit it.

"We have been looking," says Mr. Read, "for talents and arguments in order to gain the victory over Mahomet; but God is making use of Hottentot women for that purpose "that no flesh may glory in his presence."

### ECCLESIASTICAL PROCEEDINGS.

The General Synod of the Associate Reformed Church in session at Philadelphia, May 15th, 1816, appointed the Rev. Ebenezer Dickey, the Rev. Dr. Alexander Proudfit, and the Rev. Dr. John M. Mason, and Mr. Joseph Nourse, and the Hon. Ebenezer Clark, Ruling Elders, as commissioners to meet, on the 13th of June ensuing, in the city of New-York, with commissioners to be appointed on the part of the General Synod of the Reformed Dutch Church, for the purpose of considering whether any, and if any, what measures may be adopted for extending the good understanding happily subsisting between the two Churches, and for combining their efforts in some efficient co-operation for promoting the interest of the Redeemer's Kingdom; and the former ordered the following communication to be addressed to the latter Synod: namely,

To the Rev. Præses and Members of the General Synod of the Reformed Dutch Church, the General Synod of the Associate Reformed Church wish grace, mercy, and peace in our Lord Jesus Christ.

*Reverend and beloved Brethren,*

In considering the signs of the times and their aspect toward the kingdom of our Lord and Saviour, we have been forcibly impressed, not only with the desirableness, but also with the necessity, of a public co-operation in counsel and action, by those churches whose relative circumstances render it practicable. And we have thought, that with the good hand of our God upon us, it may perhaps be effectual between your churches and ours with mutual benefit, and to the glory of His blessed Name. We are one, and always have been one, in the doctrine which is according to godliness. Our fathers, in those searching times, when the faithful were called to endure, for the elect's sake, bonds and imprisonment, and even to the testimony of their blood, were hearty and generous supporters of each other. Their descendants, to this hour, have obtained mercy to abide in the old path, the good way wherein they walked and found rest to their souls. We have ourselves lived in harmony; our intercourse unembittered with collision and strife; and have been enabled, in a comfortable degree, to exemplify that divine declaration, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Our churches have enjoyed hitherto the singular favour of exemption from the contamination of false doctrines. These things, added to the loud call of God our Saviour to contend earnestly for the faith once delivered to the saints, have turned our regards, in an especial manner, to you; and have excited a hope, that such an understanding and concurrence may be produced as shall redound to the greater advancement of his grace and truth.

In order to ascertain this point, we have judged it to be our duty, Reverend and Honoured, to propose an appointment of commissioners from our two General Synods, to meet and consult on this interesting subject as soon as may be; and we do most respectfully and affectionately crave your agreement

thereto. In which case we have chosen our Reverend and respected brethren, Mr. Ebenezer Dickey, Dr. Alexander Proudfit, and Dr. John M. Mason, Ministers, together with Mr. Joseph Nourse and the Hon. Ebenezer Clark, ruling Elders, as commissioners on our part, to meet with such commissioners as you may be pleased to appoint, in the city of New-York, on Thursday, the 13th day of June next: which will further appear by the extracts from our minutes herewith transmitted.

Reverend and Honoured,

Our hearts' desire and prayer is, that our heavenly Father may continue among you, in its purity and power, that holy truth of his which has been your inheritance for ages:—That he would bless and keep you; that he would lift up his countenance upon you, and give you abundance of peace;—and that he would so direct our counsels and influence our hearts, as that we may rejoice together, in a holy concert, as fellow-workers with Him.

In the name and by the authority of the General Synod of the Associate Reformed Church.

Done at Philadelphia, the 24th day of May, }  
in the year of our Lord 1816.

EBENEZER DICKEY, *Moderator.*  
A. J. STANSBURY, *Clerk of Synod.*

The Synod of the Reformed Dutch Church, convened in the city of New-York, on the 5th of June, appointed the Rev. Dr. John H. Livingston, Rev. Dr. Solomon Frælich, and the Rev. James S. Cannon, and the Elders, Mr. Henry Rutgers and Mr. James Striker, commissioners on their part to meet the commissioners of the Associate Reformed Church at the time and place, and for the purposes, named in their communication.

The above mentioned commissioners met agreeably to appointment; and, we understand, agreed to report to their respective Synods, certain measures calculated to further the object of their conference.

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### *Extracts from the acts and proceedings of the Reformed Dutch Church in North America, June, 1816.*

#### *Synodical Reports on the state of the Churches.*

In consequence of an inquiry which was made of the Synod, it was *resolved*, that hereafter the blacks within the bounds of our congregations be enumerated as a part of them, excepting those who belong to other denominations.

The committee on the state of religion, reported, and their report was adopted, and is as follows:—

The committee on the state of religion report—

That on an examination of the minutes of the particular Synods of New-York and Albany, (the only sources of their information,) they rejoice to find that the Lord still continues to bless the means of grace, and to animate his servants by causing his work to prosper in their hands. During the year past, not only have vacant congregations, some of which had long been destitute of the stated ministry of the word and ordinances, been furnished with pastors, but a rich measure of divine influence also has been imparted to many of your societies. Within the bounds of the Particular Synod of Albany, the state of religion appears to be improving. The truths of the Gospel are heard by increasing numbers, and with solemn attention. In the congregation of Wynant's Kill, the Divine Spirit has rendered the Gospel effectual to the awa-



kening and conversion of many. In the congregations belonging to the Classis of Poughkeepsie, the zealous efforts of the servants of the Redeemer, to promote the interests of his kingdom, have been owned and blessed in a measure which calls for our special gratitude. The church of Poughkeepsie has enjoyed a season unusually refreshing; many have been awakened; more than a hundred persons, and those principally from among the young, have been added to the church. The revival has been powerful, and extended its happy influence to the souls of not a few blacks. Among the congregations under the jurisdiction of the Particular Synod of New-York, your committee feel happy to state, that a growing attention has been paid to the Gospel ordinances, and that a considerable number of persons have been added to the church of such, we trust, as shall be saved.

Among the means, which appear to have been rendered effectual to the salvation of sinners, are family visitation, catechetical instruction, an increased attention to discipline, the faithful preaching of the word, and the establishment of praying societies; a due attention to all of which your committee beg leave earnestly to recommend to the ministers and congregations under the care of this judicatory, as means appointed of God for the conversion of sinners and the edification of his people.

(To be continued)

*Extract from a letter of a respectable friend in Pennsylvania, to the Editor, dated June 29th, 1816.*

“DEAR SIR,

“The circulation of a few numbers of the Christian Herald at this place has been made instrumental in doing some good among us. The friends of true religion have been made to arise from their supineness, and stir themselves after the example of others. Hearing of the exertions making in various parts of our country, and receiving accurate, faithful, and valuable intelligence, their zeal has been enkindled, and they have become anxious with others to promote the honour of our Lord and Saviour. Such means of intelligence operate as polished mirrors to reflect from one end of our country to the other the bright examples of Christians engaged in the most interesting employment, that of displaying the glory of Him who is the chief among ten thousand, the One altogether lovely. I send you with this a copy of our constitution, by which you will see that the ladies of this place have formed themselves into a Society for the purpose of instructing the young and ignorant, on the Sabbath. They have opened two schools, one for white children, and another blacks. The first is nearly filled, and the second has but lately gone into operation, but with considerable success. Many children have been brought from the streets into the house of God, who were never known to have entered a church before. They are taught that knowledge which may be made effectual to the salvation of their souls. It is our prayer that this may be the reward of their labours.”